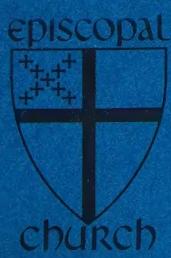


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JANUARY 1957

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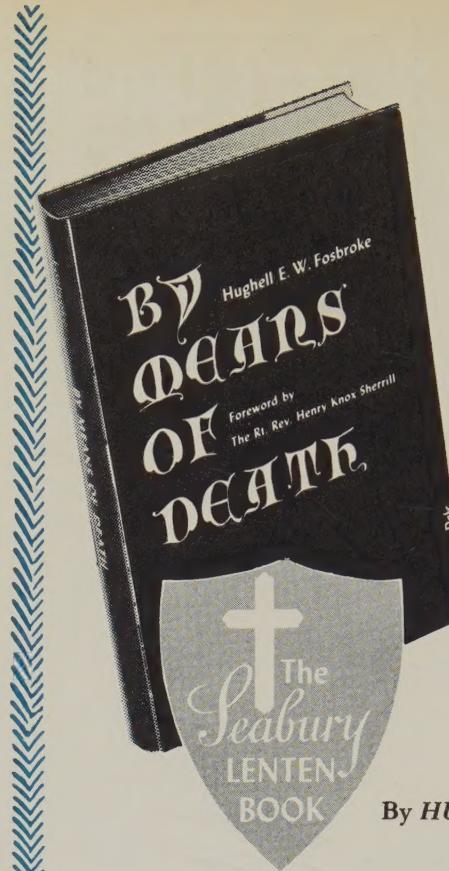
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Reviewed by

The Rt. Rev. JNO. B. BENTLEY

If you enjoy adventure stories, if you are interested in reading about Eskimos and life in the Arctic, and if you want to read more about the Anglican Church of Canada, then you must not miss reading *Archibald the Arctic* by Archibald Lang Fleming (New York, Appleton-Century-Crofts, \$5.00). It is an interesting and valuable addition to any library on the Arctic or the Church's ministry to the Eskimo.

Archibald Fleming, a young Scot, trained as a shipbuilder on the Clyde, was moved to give up his career and offer himself for service in the Church to the Eskimos of the Canadian Arctic. The story of his early years in Baffin Land is the story of a man's victory over himself through God's grace, as well as a wonderfully clear and moving account of a missionary's life and labor among the Eskimo. It does not take more than a few pages to convince the reader that the author was really there; that "he sat where the Eskimos sat," and that he speaks as one having the authority of first hand knowledge and experience.

But this is far more than an adventure story. It is the story of the Anglican Church of Canada's ministry to the Eskimos and Indians and white trappers and traders and prospectors and government officials who live in the vast reaches of the Canadian Arctic. No story of the Canadian Church, no story of Canada could be complete unless it contains this narrative. As Churchmen, we

*continued on page 27*

• Previous to becoming Vice President of National Council and Director of the Overseas Department in 1948, BISHOP BENTLEY was Missionary Bishop of Alaska.

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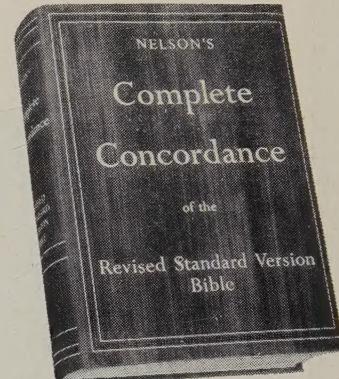
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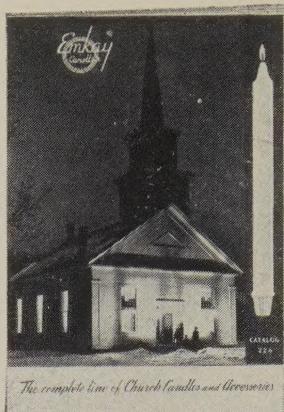
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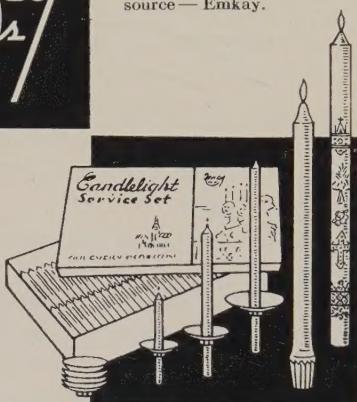
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# On Your TV Screen

## Home, Home on TV

By the Rev. DANA F. KENNEDY

HERE is hardly a clergyman now alive who has not at some time or other realized the power and strength of women to shape the spiritual climate of their homes and to give it the strength that makes it endure. Husbands and fathers, too, have long been suspicious that the ideals, goals, and desires of the women in their homes, have much to do with what happens there.

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This is not a pleasant or happy circumstance to some; it may be that some of my readers will take umbrage with me for bringing up the matter so boldly. Not so with the TV salesladies, however. Check your TV column, if you wish, and I am sure you will find at least one, and probably more, programs designed, shaped, and aimed directly at the women of the homes in your community.

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*continued on page 24*

# FORTH

VOL. 122 NO. 1  
JANUARY 1957

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**THE COVER:** Take, eat . . . Eucharist is subject of photograph chosen as first prize-winner in the professional category in Church Photography Contest. Other winning photographs are reproduced on page 10.

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### Tower Music

#### I The Sounds of Brass

By JOHN M. GUNN

FROM time to time this column, in an *alter ego*, has been asked to recommend recordings suited to broadcasting from church towers over hi-fi systems. The following notes, the first of two reports on tower music, are by way of answer. This column will be concerned with music by ensembles made up largely of the brass instruments, trumpets, trombones, horns, and the like. Next month, the carillon.

For a period of some two hundred years, centered around the seventeenth century, composers wrote extensively for brass. The major Italian cities, most notably Venice, made much use of such ensembles for their frequent festivals and holy days. In Germany, every town of any size maintained "town-pipers," small groups of highly skilled musicians organized for the purpose of playing at regular hours from the battlements and towers of the town.

Stirring examples of this "town-piper" music make up *Tower and Festival Music of the 17th Century* (EMS 7), which contains fourteen pieces by Johann Pezel, town-piper of Leipzig, and a contemporary of Buxtehude. These pieces are well-played by a brass group under the direction of Gunter Schuller, first horn of the Metropolitan Opera orchestra. Pezel was a performer on the high trumpet and, if the brilliance of the writing for trumpet in these pieces is any guide, a master of his instrument. Other fine works by Pezel are the Four Sonatas for Five-Voiced Brass

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## Check Your Calendar

### JANUARY

- 1 Circumcision
- 6 The Epiphany
- 13 Twentieth anniversary, consecration, the Rt. Rev. W. Appleton Lawrence, Bishop of Western Massachusetts
- 18-25 Week of Prayer for Unity, sponsored by the World Council of Churches
- 21 Twentieth anniversary, consecration, the Rt. Rev. Douglas H. Atwill, sixth Missionary Bishop of North Dakota, retired
- 22-23 Meeting, National Council Home Department, Bi-Racial Committee, Seabury House, Greenwich
- 25 The Conversion of St. Paul
- 27 Theological Education Sunday

### FEBRUARY

- 2 Purification
- 10 Race Relations Sunday
- 15-17 Woman's Auxiliary, Executive Board, Seabury House
- 19-21 National Council, Annual Meeting, Seabury House

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# Above Our Turmoil God Reigns

PASTORAL LETTER ISSUED BY THE HOUSE OF BISHOPS

POCONO MANOR, PENNSYLVANIA, NOVEMBER 12-16, 1956

THE tragic international events of the past few weeks have filled our hearts with outrage, misgivings, and perplexity: outrage at the ruthless slaughter and enslavement of the Hungarian people by the tyranny of Russia; misgivings over the unilateral action taken by the contending interests in the Middle East; and the perplexity shared by so many men as they grope for a solution which will not lead to total war. We know all Christian men and women share this outrage, these misgivings, and this perplexity; and, for our guidance, we hold these truths to light our path.

## Support to the United Nations

FIRST, remember that in the Christian tradition government, while it can be abused, is a divine ordinance. In a small community or a large nation there can be no order without government and no liberty without a common obedience. The same reasoning applies to the international scene. There it is also true that without the power of government, without common obedience to authority, there is no liberty. The opposite of order is disorder; and international disorder is anarchy, or even war. With all its inadequacies and imperfections we believe that Christians are called to give their fullest support to the United Nations, the only semblance of world government we possess. Let it be strengthened so that it can maintain order; let its servants with their awful responsibility be steadily in our prayers; and let the order it stands for be clear in our minds. As always in the affairs of men, the only answer to the anarchy of unilateral action is common action built on a community of interest. Above our turmoil and unrest God reigns, and government to express community of interest and to maintain order is a clear part of His sovereign will. Let us be bold and persistent in working for that government on the international scene.

## Pray With All Your Heart

SECONDLY, wherever we may be, we can pray, remembering that Jesus, our great High Priest, is ever making intercession for us, and offering His life for all mankind. Since as individuals there may not be much we can do to influence decisions in the United Nations or in our own government, our chief work in all our parishes and missions must be to pray for the men who have the decisions to make, for the people who will pay for these decisions with their lives, for justice, and for the peace of the world. Pray regularly; pray with all your heart. Pray for the people of Hungary in their anguish; pray for all captive souls; pray that tyranny may be broken. Pray, lifting up all your bewilderment to the Throne of God; pray without despair, knowing that God hears; pray without ceasing, knowing that this is the greatest work of the Church, and that "more things are wrought by prayer than this world dreams of."

## Understanding and Sympathy

THIRDLY, remember that the free world must stand together, and that our present precarious alliance can be maintained only by the deepest understanding and sympathy. The harsh judgments of the self-righteous against the unilateral action of others must be softened by the knowledge of our own sins and shortcomings. Applied to the international scene, it is a profound Christian truth that self-righteous people are hard and blind, and that relationships can be maintained only as we are able to forgive because we too need forgiveness. We believe that unilateral action is dangerous and to be avoided, but let us face honestly, for example, what the United States would be tempted to do if our interests in the Panama Canal Zone were threatened. The relationship of mutual respect and



Wide World

LONG ROAD away from home . . . these Hungarians who escaped and those who remain are the Christian's concern



Wide World

DISPUTE is discussed in United Nations Security Council by Sir Pearson Dixon and Churchman Henry Cabot Lodge, Jr.



Wide World

DIVISION in this country . . . a crowd outside Alabama court-house when one hundred Negroes were indicted for bus boycott

trust must be strengthened in the free world, or comfort will be given to world communism, and the hope of mankind darkened. Without humility, based upon our common need for forgiveness, that relationship and understanding are impossible.

### Three Immediate Duties

**F**INALLY, there are three immediate duties that lie before each of us:

1. We can by our generous gifts do all within our power to alleviate the enormous suffering of the brave Hungarian people, and by such gifts identify ourselves with them.

2. We can support President Eisenhower and the decision of our Church, taken in convention after convention, pledging full support to the United Nations, by expressing our concern that effective power be given to that body.

3. And we can remember that our own racial divisions and misunderstandings at home are part of the same sad story of division which we see on the international scene.

Since the world is one, what we do at home with our divisions and misunderstandings is reflected for our own good or ill among the nations of the earth. It is the will of God that every member of the Church exercise his reconciling ministry in the community in which he lives, that every member seek to create fellowship by breaking down the barriers and suspicions that divide us. Let the sincerity of our prayers for justice, freedom and peace be tested by the action we are willing to take on the local scene. We can pray for world peace and for the abating of tensions in the Middle East; we can pray for freedom and justice for our Hungarian brethren; but in our own communities we can lift our hearts in prayer and fulfill our prayers by reconciling word and effective action.

# A New Impetus to the Church's Mission

## HOUSE OF BISHOPS APPROVES MISSIONARY DISTRICT OF CENTRAL AMERICA

*I AM the vine, ye are the branches. . . . Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples.*

With these words from the Gospel of St. John, the House of Bishops began a solemn, thoughtful, and fruitful conclave at Pocono Manor Inn, Pocono, Pa., November 12, 1956. More than 125 bishops, including seven with overseas missionary jurisdictions, attended the meeting, the first since General Convention in 1955.

A concern for world events pervaded the week-long meeting, which opened with prayers for the United Nations whose General Assembly convened an hour earlier in New York, and closed with the issuance of a pastoral letter calling for prayers backed by action toward freedom, justice, and truth (page 6).

Uppermost in the agenda was a resolution to form a new missionary district in South America, combining three republics formerly under British jurisdiction—Guatemala, El Salvador, and Honduras—and two at present in the Missionary District of the Panama Canal Zone—Costa Rica and Nicaragua.

For some time the National Council's Overseas Department has been studying the situation in Central America in relation to the Church's whole overseas missionary work, with the conclusion that Latin America, because of its geographic and economic relationships to the United States, is a natural outlet for the Church's missionary enterprises.

With the resources of the Church of England taxed to the limit by heavy commitments in Asia, Africa, and the Far East, little active work is being done by the British Church in Central America. In June, 1956, the Synod of the Church of the Province of the West Indies approved the transfer of jurisdiction of the three republics from the Bishop of British Honduras to the American Church. General Convention already had given its seal of approval in 1955 by incorporating into the Program and Budget for this triennium an item for additional missionary personnel in Central America.

For some years the Rt. Rev. R. Heber Gooden, Missionary Bishop of the Panama Canal Zone, has rec-

ommended that his jurisdiction be reduced by the transfer of Nicaragua and Costa Rica to a new missionary jurisdiction or that he be given Episcopal assistance. The present missionary district is so large geographically, and the work is growing so steadily, that Bishop Gooden has remarked that unless something be done to alleviate the situation, in a



QUEBEC'S Archbishop meets America's Presiding Bishop. The Most Rev. Philip Carrington (left) led a quiet day for House of Bishops.



FRUITFUL CONCLAVE of bishops is opened with welcome by Bishop of host Diocese of Bethlehem, the Rt. Rev. Frederick J. Warnecke. A concern for world events permeated week of sessions, which were attended by 125 bishops, seven of whom represented overseas jurisdictions.



PUBLIC RELATIONS staff from National Council headquarters in New York is briefed by Division's executive officer, Douglas A. Bushy.

DINNER for new bishops consecrated since last meeting of House in September 1955 was held on opening night. Seated, left to right, are the Rt. Rev. Edward C. Turner, Bishop Coadjutor of Kansas; the Rt. Rev. Arnold N. Lewis, Missionary Bishop of Salina; the Most Rev. Philip Carrington, Archbishop of Quebec; the Rt. Rev. Frederic C. Lawrence, Suffragan Bishop of Massachusetts; the Rt. Rev. Earl M. Honaman, Suffragan Bishop of Harrisburg; the Rt. Rev. William S. Thomas, Suffragan Bishop of Pittsburgh. Standing, left to right, The Rt. Rev. William F. Moses, Suffragan Bishop of South Florida; the Rt. Rev. Chandler W. Sterling, Bishop Coadjutor of Montana; the Rt. Rev. W. Appleton Lawrence, Bishop of Western Massachusetts; the Rt. Rev. Henry Knox Sherrill, Presiding Bishop; the Rt. Rev. James P. Clements, Suffragan Bishop of Texas; the Rt. Rev. James W. F. Carman, Bishop Coadjutor of Oregon.



Episcopal Church Photos

few years he would be "overlooking" instead of "overseeing" the work.

Bishop of the Missionary District of Central America has not yet been chosen. The Rev. Raymond T. Ferris, rector of Christ Church, Nashville, Tenn., and formerly dean of St. Luke's Cathedral, Ancon, Panama Canal Zone, was elected by the House, but declined.

The Rev. Norman P. Foote has accepted election as a missionary bishop to fill the vacancy left by the resignation of the Rt. Rev. Frank R. Rhea in Idaho. Director of the Church's National Town and Country Church Institute in Roanridge, Mo., Mr. Foote has been active in rural work since his ordination in 1940, serving mission churches in Montana and as archdeacon of that diocese from 1945-1950 when he assumed his present post. He attended Hamilton College, Clinton, N.Y., Princeton University, and General Theological Seminary in New York City.

Petitions from the Diocese of Milwaukee and the Missionary District of North Texas to elect a bishop for the Armed Forces were turned down by the House which agreed that such a bishop is neither necessary nor desirable at this time. Among the remarks were those of the Rt. Rev. Henry I. Louttit, Bishop of South Florida and Chairman of the Armed Forces Division, who said that "a free-wheeling bishop is contrary to all Anglican tradition, which gives its bishops territorial jurisdiction." He also reported that a recent questionnaire indicated more than two-

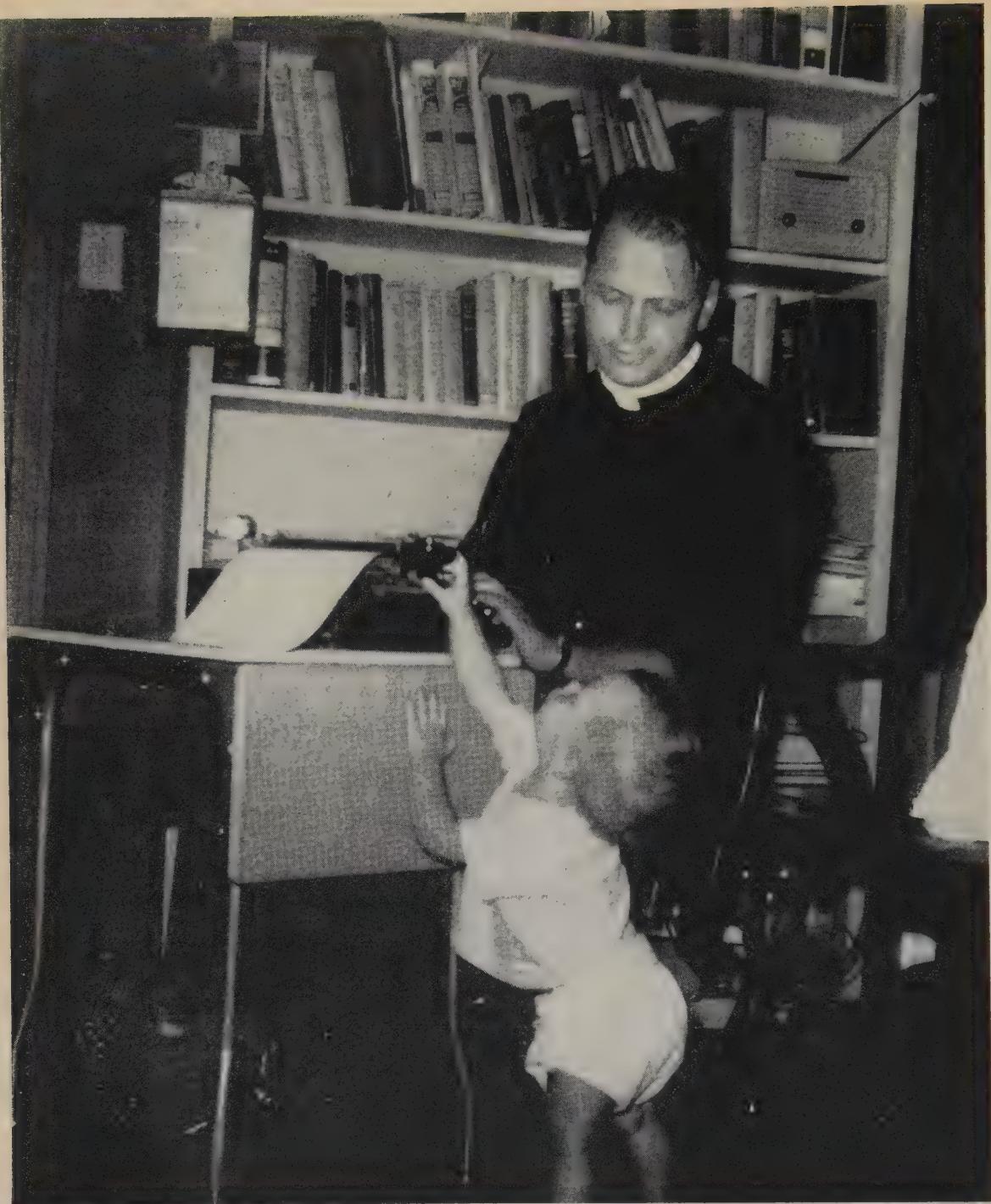
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PROCESSION of vested bishops adds a moment of pageantry to the meeting of the House of Bishops. Business transacted included issuance of Pastoral Letter calling for prayers and action toward freedom, justice, and truth. High on agenda was election of new missionary bishops.



BISHOPS' WIVES, including Mrs. Henry Knox Sherrill (second from left) lunch with the Most Rev. Philip Carrington, Archbishop of Quebec (left) and the Rt. Rev. Frederic C. Lawrence (right) Suffragan Bishop of Massachusetts. A day of meditation was held for bishops and their wives.



*Forbid Them Not*  
First Prize Amateur  
The Rev. George L. Carlisle, Jr.  
Burnet, Texas

# A GALLERY OF PRIZE-WINNERS

THE second annual Church Photography Contest, running from June 15 to October 15, 1956, under the sponsorship of the National Council Promotion Department's Public Relations Division, met with response from fifty-seven dioceses and missionary districts. More than two hundred entries were judged for photographic excellence in portraying the Church's life and work by a panel of three judges, the Rev. Clifford L. Samuelson, Executive Secretary of the Home Department's Town and Country Division; the Rev. Howard V. Harper, Executive Director of the Presiding Bishop's Committee for Laymen's Work; and Sally M. Humason, Assistant Editor of *Forth*.

Three prizes of \$100, \$75, and \$25 were awarded in both amateur and professional categories. The prize photographs are reproduced on these pages. In addition, three honorable mentions have been awarded to Lawrence F. H. Lowe, Tucson, Ariz., Mrs. Clyde B. McDonald, Akron, Ohio, and James H. Perkins, Levittown, Pa., amateur; Nate Fine, Silver Springs, Md., Austin Hansen, Bronx, N.Y., and Claire C. Stebbins, Zanesville, Ohio, professional. They will receive sets of the Church's Teaching series.

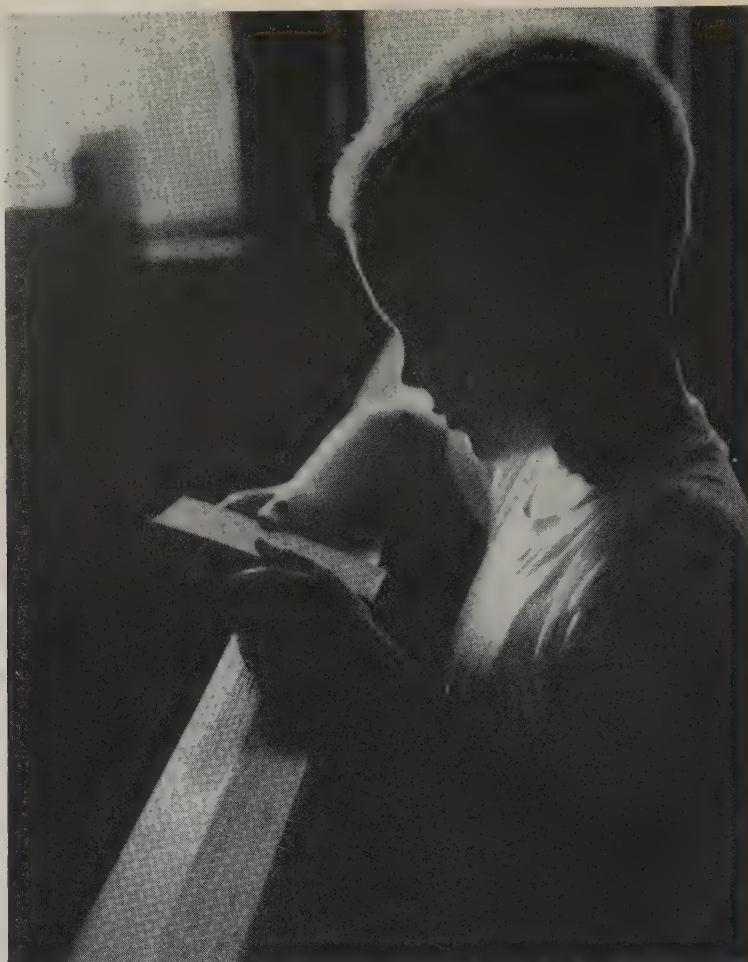
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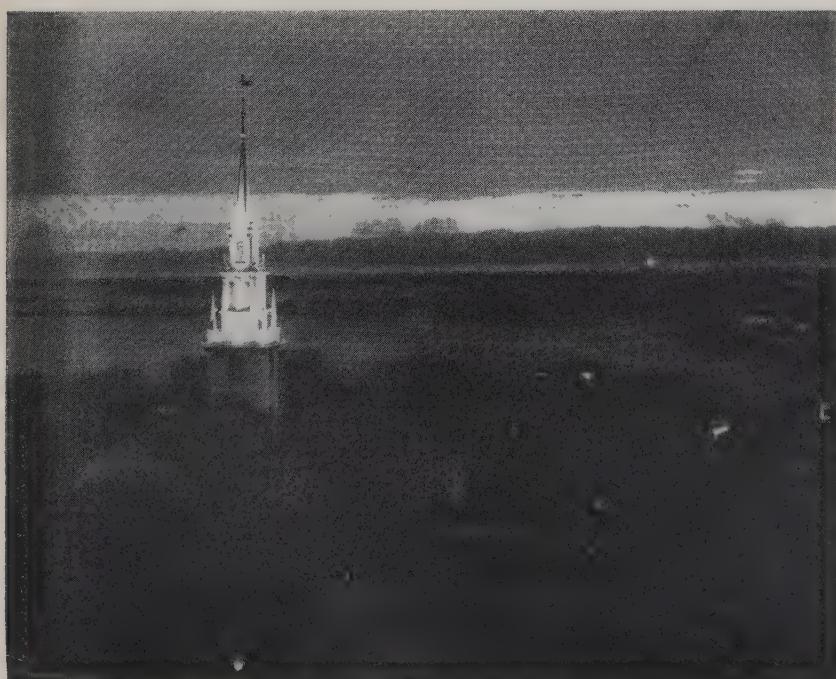
*Take, Eat . . .*  
First Prize Professional  
William L. Christensen  
Roseburg, Oregon

CHURCH PHOTOGRAPHY CONTEST *continued*

*The Prayer Book*  
Second Prize Professional  
Elizabeth Wilcox  
Riverdale, New York



*Trinity at Twilight*  
Third Prize Professional  
Henry A. Curtis  
Newport, Rhode Island





*Easter Quartet*  
Second Prize Amateur  
Margaret Boland  
Mobile, Alabama



*Visiting the Sick*  
Third Prize Amateur  
Olin H. Crandell  
Dallas, Texas

FROM the window of my hotel in New Delhi I could see the hotel wash hung out to dry. It was monsoon season, and whenever the intermittent, misty sprinkle gave way to violent rain, hotel workers dodged the cows and other animals in the courtyard, rushed onto the roof of the one-story laundry, and dragged in the damp clothes.

So the monsoon determines Indian life—but its effect is far more solemn than the annoyance of perpetually having to bring in the wash. During the few days I watched them outside my window, the torrential rains had

Princeton, N. J., and Clifford P. Morehouse, executive of Morehouse Gorham Company. We had been appointed by the Presiding Bishop to study the Church of South India, the nine-year-old Church born of a



EUCARIST according to liturgy of Church of South India is celebrated at Christ Church, Madras. Celebrant is behind altar, over which is verse from ninth chapter of II Corinthians.

destroyed 600,000 acres of crops in the Delhi area alone. People were homeless, flooded out, living in tents or shacks at the side of the road. Water buried fields, turning them into great lakes that stretched as far as the eye could see. It was too early to estimate the extent of the damage, but it would certainly mean a serious shortage later in the year of wheat and corn.

I was in New Delhi in monsoon season with four companions, the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines (FORTH, November, 1956, page 8) the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri, the Rev. John V. Butler, rector of Trinity Church,

• A member of National Council, Mr. Day is rector of Christ Church, Cambridge, Mass. This is the first of two articles he has written especially for FORTH.

# Fact-finders in the

AMERICAN CHURCHMEN STUDY CHURCH

By the Rev. Gardiner M. Da

union of four dioceses of the Church of England with the Congregational, Methodist, and Presbyterian Churches south of Hyderabad.

It is the first time in history that an Episcopal Church has merged with a non-Episcopal, and consequently, it has posed a special problem. Our delegation was appointed in accordance with the mandate of the General Convention to observe the Church of South India in action, study its liturgies and services, and bring back a report that would assist the Ecumenical Relations Commission to determine whether or not it should recommend that the General Convention of 1958 recognize the Church of South India and possibly institute some form of intercommunion.

We had decided to spend a few days in Delhi, the capital of India, before proceeding south, in order to catch something of the flavor of the country, and to see a bit of the Church's work in North India so that we might have a standard of comparison. It proved a wise deci-



STICK DANCE called a kolutam is accompanied by sacred words, performed by Christian boys at a harvest festival. They are from the Church of South India's Diocese of Dornakal.

# East

JTH INDIA

sion. We were briefed by attachés of the American Embassy, talked with Rajkumari Amrit Kaur, minister of health and only Christian member of Nehru's cabinet, and even had a brief interview with the Prime Minister himself, whose frankness and friendliness impressed us deeply. In addition we had time to talk to some members of Parliament and many clergymen, both Anglican and Protestant. From them we learned about India, facts and intangibles that gave us insights into the problems faced by the Church and the government in this vast country.

The name Delhi, given the city about 400 B.C., is derived from a Hindu word that means heart, and it seems really to represent the heart of India. It is a symbolic mixture of new and old, dating back some 5000 years. Over the centuries it has seen civilizations come and go, and been subtly marked by each of them. The last great one was that of the Moguls, and tombs of Mogul emperors and ruins of their buildings are scattered throughout the city. Within a few miles of them the new city has risen during the present century. In the President's house, the circular Parliament house, and other government buildings, Hindu, Moslem, and Western architecture blend with surprising effectiveness and vital beauty.

Near them are rising new housing, new hospitals, new schools. They testify to the force democracy has become in the nine years since India gained its independence. But, despite these happy augurs, it is impossible to exaggerate the magnitude of the problems India faces. The destructive monsoon we witnessed is only one of the natural disasters that strike with deadly regularity, carrying flood, famine, and epidemic, and taking a toll of thousands, if not millions, of lives each year. Yet, the population of India still increases by five million annually—six babies a



DELEGATES PAUSE in Calcutta. Left to right are the Rev. John V. Butler; the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri; the Most Rev. Arabindo N. Mukerjee, Bishop of Calcutta and Metropolitan of India, Pakistan, Burma, and Ceylon; Clifford P. Morehouse, and author.

minute, swelling it to a present total of 360,000,000 people.

The government is waging a valiant battle against illiteracy, but it is an uphill fight in a country which has no true common language. The dialects and languages spoken in India are almost uncountable, though Hindi is now the official national tongue.

Against such odds, the tremendous progress that has been made in the first Five-Year Plan is awe-inspiring, and even greater achievements seem to lie ahead as the second Five-Year Plan, now in its first year, gains momentum.

India needs America's economic aid—but she needs and desires understanding as well. Everywhere we went, missionaries and other Americans were deeply concerned because India and her foreign policy seemed to be so poorly understood in America. At times, they felt, American commentators seem deliberately to misunderstand India and Prime Minister Nehru, representing them as pro-communist because they refuse to join in our cold war against Russia. Actually, these observers assert, Indian leaders have opposed communism more effectively than their opposite numbers in any other nation of the world. Yet they are constantly attacked and told that their attitude is immoral.

This is particularly unfortunate in a newly independent country where

there is an inevitably strong undercurrent of anti-western feeling. One manifestation of this feeling is the Niyogi report, an appeal made just before our arrival in India by an extremely nationalistic group of Hindus, urging that all Christian missionaries be expelled. Most Hindus do not support this extremist stand. For one thing the Christian Church is the third largest religious community in India. Recent statistics indicated that there are 303,200,000 Hindus, 34,400,000 Moslems, and 8,600,000 Christians, with Sikhs numbering 6,300,000 and other groups less than two million apiece.

Christianity in India is not a product of western missionary activity, but an ancient, indigenous religion, dating, probably from the first century. A few months ago Indians of many faiths proudly celebrated the 1903rd anniversary of the arrival in India of St. Thomas the Apostle, who is traditionally credited with founding the Mar Thoma and Syrian Churches.

Though they may not subscribe to its doctrines, most educated Hindus also recognize the great contribution Christianity has made to Indian life in the fields of education, medicine, hygiene, and ethics. Last winter, for example, a Government Planning Commission survey was virtually uncritical of orphanages run by Christian missions, but found a great deal

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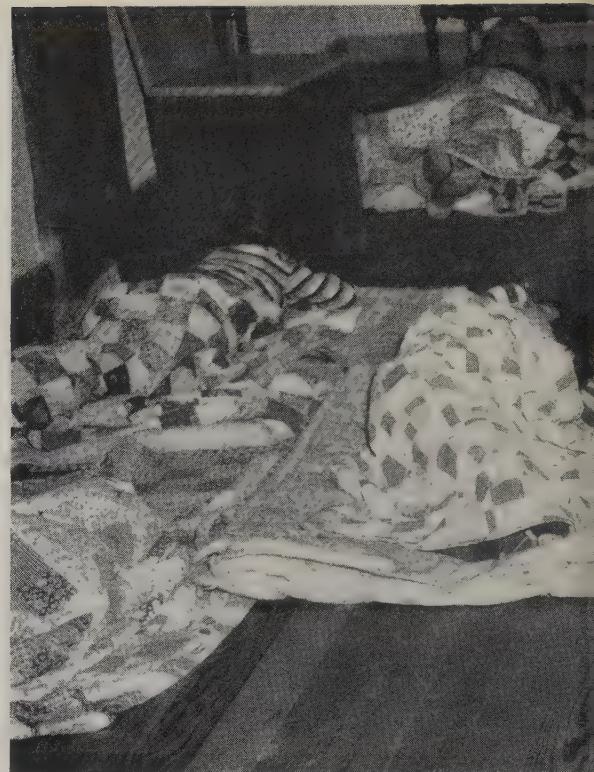
# SHEPHERDS OF THE SOUTHWEST

LARGEST group of Indians in the United States, the Navajos number about seventy-five thousand, live, for the most part, on a reservation that takes in parts of Arizona, Utah, Nevada, and New Mexico. Some of them are victims of tragic diseases—in one area the death rate among Navajos from tuberculosis is fourteen times higher than it is for the rest of the country.

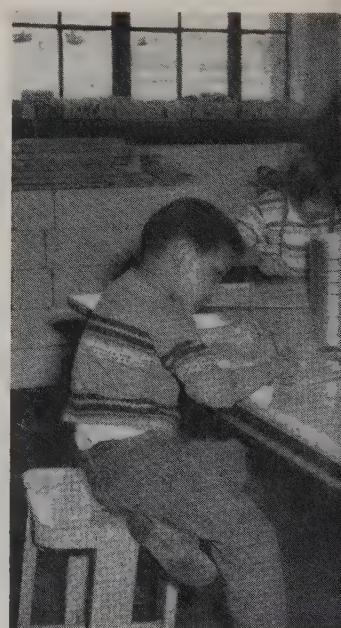
Approximately half the 1957 Lenten Offering of the National Canterbury Association, Episcopal student movement, will be allocated to the Church's work among the Navajos, which centers in Good Shepherd Mission, Fort Defiance, Arizona, and the San Juan Mission, Farmington, New Mexico. The missions provide medical and educational facilities as well as religious instruction.



NAVAJO WOMEN in bright velveteens attend a meeting of the Good Shepherd Branch of the Woman's Auxiliary. The Rev. Davis Given has been vicar and superintendent since 1954.



TAKING NAPS and taking pictures combine easily after a hard day's work. Students, who learn religion as well as secular subjects, are kept happy and healthy.



GOOD-NATURED Indian teacher directs. School began with children le-



the mission nursery school. Navajo children through Good Shepherd's child care program.



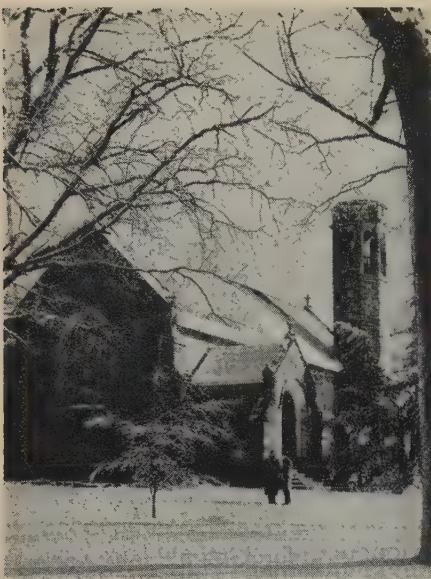
kindergartners in coloring, learning their letters for trachoma, now accepts all small fry.



DELICATE CROSS tops fortress-like Good Shepherd Mission for Navajos at Fort Defiance, Arizona. Dedicated in 1955, mission conducts active program of evangelism plus child care and school projects.



TRIO of bishops visits Fort Defiance to confirm a large class of Indians, ranging from teen-agers to grandfathers. Non-Christian Navajos are deeply religious, engage in prayers, complex ceremonies.



DAILY lives of Sewanee's ninety-two seminarians focus around worship in St. Luke's Chapel

A PROMINENT new figure has appeared among Episcopal seminarians in the last ten years—the married man. He is a familiar sight on the seminary campus, and will soon be the dominant personality—if he is not already so. In future years the majority of men who go from our seminaries into parishes, rural missions, urban areas will not be the young bachelors of former days, but more settled, more experienced men who are husbands and fathers.

At the School of Theology of the University of the South this year, fifty-one of the ninety-two theology students are married—fifty-seven per cent. This is perhaps, the highest ratio of married to single students at an Episcopal seminary. These students are for the most part mature men who were well established in non-clerical careers before receiving a call to the ministry. Most brought good sized families to Sewanee with them—in fact, seminary children now outnumber students by a margin of 100 to 93, and there is evidence that the total number of children will increase before the total number of seminarians.

His family presents the married

● MR MARTIN, who hails from Charleston, S.C., is a senior at the School of Theology, University of the South, Sewanee, Tenn. Prior to coming to seminary with his wife and three children he was public relations officer at The Citadel, Charleston, S.C.

# FAMILY MEN

Once Oddities, Married Seminarians Begin

By Franklin Martin

seminarian with several problems that his single colleague does not have. The most obvious one is that of finances. Whereas the single student at Sewanee can figure on his expenses as being \$500 a semester plus spending money, it would be a brash and unfortunate young married man who would estimate that he could take care of his wife and children on \$1,000 a year plus.

How is the balance made up? In many and varied ways. Most families receive financial gifts, some large, some small. These are given by diocese, by parish, by family, by bene-

factors, by benevolent societies. Where the need is greatest, the Church traditionally responds with greatest help, and the needs of married seminarians are no exception. Some of these theologs have been awarded university scholarships, many have accumulated small savings in former occupations. In most instances the budget still does not balance. Consequently, in about half of the Sewanee seminary families either the wife or the husband, or both, works.

Their jobs are legion and show not only how a university and its



SNUG as a bug in a carpet. Compact and comfortable, this trailer home for a family of four presents one solution to the seminary housing shortage, an inexpensive solution to boot.

ALL

## minate Campus

community can help her students, but how the students can make a real contribution to the university's welfare. Seminary wives can be found teaching at the Sewanee public school, performing nursing and administrative duties in the Sewanee hospital, managing the Sewanee kindergarten. They are secretaries to the dean of the School of Theology, the university's development director, the alumni secretary, the dean of administration, the professor of air science and tactics, the registrar, the treasurer, and they are assistants in both the university

library and the School of Theology library. One talented wife gives private painting lessons, another private music lessons.

Their husbands find an even more varied range of activity. This year an assistant coach of the Sewanee varsity football team is a married seminarian, as is the director of the university's intramural program, the athletic publicity director, the band director, the debating team coach, the manager of St. Luke's Book Store, the instructor in hymnology for the junior class in the seminary, not to mention a veritable platoon of assistants in the administrative departments of the university. Sewanee seminarians serve on the faculties of both St. Mary's and St. Andrew's, Episcopal schools close to the campus, and the number of student representatives of clerical clothing houses busily plying their trade around the seminary rivals the line-ups of establishments in New York's famous garment district. One seminarian is a flight instructor at the local airport, another a lifeguard at the Sewanee lake.

Another problem for the seminarian is time. Time for him is some-

thing of which there never is enough. A full round of private and public worship, a fifteen-twenty hour per week class load, an active mission program, plus a minimum of sleeping and eating hours, leave a frugal balance for such faculty approved activities as study and reading, and a slight allotment for extra-curricular and recreational programs. This for the single student. The married student finds that his duties as a father and husband require time and attention, theology or no theology.

Sewanee has also the universal university problem of post-war years: housing, or the lack of it. About half the married seminarians live in Woodland, a temporary GI housing project, which, like old soldiers, seems to be fading away, but not dying. Here in a close-packed area of twenty-two apartments live twenty-two pairs of parents and thirty-eight children, perhaps more children per square foot than in any other seminary spot in the nation. Individual winners in this department are four families with three children each.

Adjacent to Woodland are two abodes which in contrasting ways

continued on next page



Photos by Howard Coulson

RELAXING from routine, a family digs into dinner. Fifty-seven per cent of the seminarians at Sewanee are married men. Odd jobs for both husbands and wives help see them through.



THEOLOGS are feared by all comers. All but one teammate in this group are married men.

## Family Men . . continued

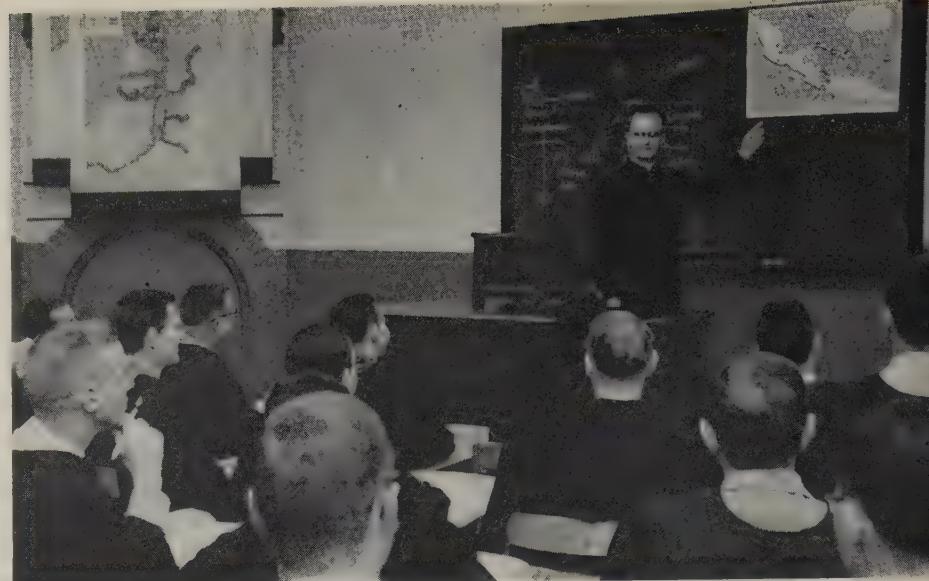
point to solutions for the housing problem. One is a trailer in which live a muddler, his wife, and their two children.

Compact but comfortable, their trailer offers a snug shelter from the blasts of cold mountain air that sweep over Sewanee from November to March. A trailer has the great advantage of being inexpensive enough to be owned by a seminarian. Thus, when they leave Sewanee, they can take their trailer with them, establishing it permanently in some idyllic spot as a summer cottage or using it for budget vacation trips.

Through imaginative and diligent effort, they have transformed the grounds around their trailer into a lovely little yard and garden, complete with outdoor barbecue pit, and so have removed one of the chief objections to trailers, their unsightliness. Now the Woodland apartments suffer by comparison with the trailer.

Next to the trailer is the young aristocrat of Sewanee seminary homes, the Florida House. Just completed this fall, it is a beautiful ranch house, built of Sewanee sandstone and replete with the latest in modern living conveniences, including, joy of joys, built-in, thermostatically controlled electric heaters in each room. It has no less than three bedrooms—and picture windows—all laid out in a manner designed to save housewives' footsteps and to maintain natural separations between the children's play area, the husband's study, and the wife's living room. As its name indicates, the house was built by the Diocese of Florida. It is the first of what the seminary hopes will be a long line of distinguished domiciles. Already the Diocese of Alabama and the Diocese of Upper South Carolina have made plans to build similar homes. It would seem that such a \$10,000 investment is an ideal one; it not only helps meet an urgent need, but it pays for itself, directly or indirectly, by rental. The student can pay rent to the diocese or the diocese can reduce its appropriation to the student,—or, from the philanthropic seminarians' viewpoint, the diocese could

continued on page 28



SCHOLARS one day will be missionaries. The Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti, an alumnus of General Theological Seminary, New York City, lectures on missions.

## Theological Education



NEGRO graduate of Virginia Theological Seminary, Alexandria, the Rev. Isaiah G. Bell, is ordained to diaconate in seminary chapel. While a student he served a chapel in Alexandria. Boogher



GROUND is broken for new library, classroom, and administration building and student center at Berkeley Divinity School, New Haven, Conn.



STUDENTS meet with tutor. Resources for graduate work at General Theological Seminary attract many young clergy to tutorial posts.

## n: Each Parish Has a Role



CANDIDATE for Holy Orders leads worship at local mission. Many seminarians have full mission program in addition to other responsibilities.

EVERYWHERE at home and overseas the Church is expanding, growing in communicants, growing in the scope of its ministry. But growth breeds need, need for new buildings, need for improved facilities, and greatest of all, a need for men.

One out of three churches in town and country areas is without a resident clergyman. In fast-growing suburban and industrial areas one priest is called upon to do the work of three. The Joint Commission on Theological Education records a shortage of more than eight hundred parochial clergy. Even if this number of postulants were available, the Church's eleven theological seminaries could not possibly handle as many.

"The future of the Church depends to the greatest extent on the quality of the clergy," says the Presiding Bishop. "Let us see, therefore, that our seminaries are so equipped in personnel and facilities that this vital task may be performed."

Just as each parish has a role in recruiting candidates for the ministry, each parish also has a role in theological education. The seminaries serve the whole Church and their support is the responsibility of the whole Church. January 27, the Sunday nearest the Feast of the Conversion of St. Paul, has been designated as Theological Education Sunday. On that day an offering will be taken for the support of the Church's seminaries. The offerings may be sent to the seminary of each rector's choice or may be distributed through the Joint Commission on Theological Education.

# United Effort Advances the Kingdom

ESSAY CONTEST SHOWS VALUES OF MISSIONARY OFFERING



"**M**Y wonderful, wonderful trip!" So sixteen youngsters, twelve girls and four boys, two from each Province of the Church, characterized the trip given to them by the Church as winners in the 1956 Church School Missionary Offering Essay Contest.

The essay contest trip was the culminating feature of the first Church School Missionary Offering carried out under the directive of the General Convention of 1955. This directive provided that the Offering, "shall be allocated solely to specific projects of advance work in the missionary districts of the Church." The trip carried the children to two of the three objectives of the 1956 Offering: the Columbia River area in the Missionary District of Spokane and Indian Work in the Missionary District of South Dakota. The third objective was Liberia.

Elsewhere on this page is given a detailed statement of the Offering amounts by dioceses as received by the National Council up to November 30, 1956. The grand total in excess of \$460,000 is a magnificent expression of the missionary interest of the Church's boys and girls and their leaders. Already, much of this money has been appropriated.

Approximately \$75,000 has been designated to improve the educational facilities for Indian young people at St. Mary's School, Hare School, and St. Elizabeth's School, all in South Dakota.

Approximately \$150,000 will enable the Missionary District of Spokane to meet the opportunity offered by its growing population. Ground was broken for one of the new churches to be provided by the Offering while the essay contest winners were in the Missionary District of Spokane. "We had the honor and privilege," reported one of the winners, "of participating in this ceremony by turning a shovelful of dirt. I really felt pretty proud to think that I was helping to build a new, badly needed church."

The more than \$200,000 allocated to Liberia will provide greatly needed buildings: a high school building at the House of Bethany, an elementary school building in Monrovia, school buildings at Kakata, Harper, Lower Buchanan, and Greenville, and dormitories, one for men and one for women, at Cuttington College.

Each of the young people who visited South Dakota and Spokane wrote a report of the trip after his return home. In concluding her report, one girl wrote:

"As we all started to leave we couldn't help feeling a little sad. I think we have all gained something we will never lose: the understanding of other people in entirely different circumstances who all have one thing in common, the love of God and His Church."

Another girl wrote:

"We can be proud of what our Church is doing in these two great missionary fields. But if this work is to continue we must support it with

## — 1956 Church

Alabama	\$ 6,133.91
Alaska	950.85
Albany	5,600.23
Arizona	2,692.30
Arkansas	2,355.29
Atlanta	2,829.28
Bethlehem	7,111.87
Brazil	2.61
California	8,846.94
Chicago	5,930.94
Central New York	5,102.85
Colorado	5,497.31
Connecticut	20,463.85
Cuba	1.25
Dallas	0.00
Delaware	4,797.27
Dominican Republic	27.78
Eastern Oregon	1,598.30
East Carolina	4,323.14
Easton	2,287.70
Eau Claire	410.58
Erie	0.00
Florida	3,278.56
Fond du Lac	1,752.14
Georgia	2,232.48
Haiti	0.00

our prayers and our contributions. I am thankful that I had this opportunity to make this trip."

Months ago, the National Council selected the objectives for the 1957 Church School Missionary Offering. As in 1956 the objectives are three:

1. Church Schools in Haiti
2. Chapels on Wheels
3. Ministry to Negroes

Materials describing these objectives are already on their way to all church schools throughout the country. In addition to the children's mission study book, *Haiti, Land of Mountains* prepared by the Department of Christian Education, the material includes a wide variety of helpful items: a leader's manual describing the three objectives and all the materials, two posters, a map of Haiti, a puzzle and an accordian-fold children's leaflet, a four-page folder on Chapels on Wheels, a Litany on the Church's Mission, a prayer card for boys and girls, five Kodachrome post cards of the Haitian Episcopal

Church, and a filmstrip on the Church in Haiti.

Supplementary materials will include two special issues of FORTH: February, on all phases of the Church School Missionary Offering, and March, an all Haiti number.

And again there will be an essay contest. As last year, essays will be divided into two groups: those written by boys and girls between the ages of eleven and thirteen and those between the ages of fourteen and seventeen years. There will be two winners in each age group. The award will be a trip to New York as guests of the National Council. While in New York the winners will participate in a nationwide TV program, *Lamp Unto My Feet*. Other features will include trips to Seabury House, the Church's national conference center in Greenwich, Conn., the Cathedral of St. John the Divine, and National Headquarters in New York City.

All essays must be received at National Headquarters not later than

April 3, 1957. Winners will be notified by April 25 and will be announced on the nationwide TV program referred to above. The subjects selected for the essay contest are: A Church for People on the Move; Haiti needs Christ Centered Schools; The Negro Opportunity Today.

"Here we have the privilege of interesting our children and young people in the ongoing work of the Church," writes Bishop Sherrill in his introduction to the leader's guide on the Offering, "and at the same time of teaching them the Christian principle of sacrificial giving.

"So I ask the wholehearted co-operation of bishops, parish clergy, church school teachers, and parents. First of all let us take steps to be informed as to these three fields and then let us share this knowledge with our younger friends in the church schools. As a result of such an united effort under the direction of General Convention our Church can and will move forward in the extension of Christ's Kingdom."

## chool Missionary Offering

harrisburg	4,755.86	Nevada	0.00	South Carolina	2,252.44
onolulu	3,103.94	Newark	15,674.74	South Dakota	2,556.41
aho	1,307.06	New Hampshire	\$ 2,312.61	South Florida	11,266.51
dianapolis	2,638.54	New Jersey	7,154.13	Southern Ohio	8,410.11
wa	2,111.02	New Mexico & S.W. Texas	96.85	Southern Virginia	6,404.01
aly	0.00	New York	10,899.43	Southwestern Virginia	4,934.33
pan	0.00	North Carolina	6,940.98	Spokane	3,510.08
ansas	2,294.48	North Dakota	498.61	Springfield	1,074.84
entucky	4,530.46	Northern Indiana	4,864.55	Tennessee	3,395.67
exington	1,606.32	Northern Michigan	748.63	Texas	10,495.27
beria	581.69	North Texas	1,606.73	Upper So. Carolina	4,446.48
ong Island	3,241.99	Ohio	13,441.75	Utah	1,054.77
os Angeles	19,174.95	Oklahoma	2,302.53	Vermont	806.23
buisiana	6,072.07	Olympia	10.37	Virginia	19,635.45
aine	2,159.43	Oregon	3,145.15	Virgin Islands	162.13
aryland	15,197.84	Panama Canal Zone	512.74	Washington	9,620.27
assachusetts	20,050.12	Pennsylvania	30,000.00	Western Massachusetts	7,157.32
exico	7.26	Philippine Islands	115.97	Western Michigan	3,674.42
ichigan	11,577.75	Pittsburgh	6,401.12	West Missouri	1,627.07
ilwaukee	3,105.12	Puerto Rico	318.05	Western New York	6,000.00
innesco	6,822.03	Quincy	1,015.33	Western No. Carolina	1,804.01
iscellaneous	157.00	Rhode Island	7,532.75	West Texas	4,806.09
issippi	3,510.38	Rochester	4,738.38	West Virginia	1,798.57
issouri	3,364.05	Sacramento	2,767.23	Wyoming	2,273.21
ontana	1,701.46	Salina	437.96	Total	\$460,161.09
braska	1,884.73	San Joaquin	2,275.83		

## On Your TV Screen

continued from page 2

suggests, rather broadly, sales of items of which the women will want to take advantage, and, through it all, maintains a gaiety of spirit that lifts some of the humdrum from the household chores and transports the women viewers far afield to realms of interests and glory they could never hope to visit by other means.

These women salesmen realize the importance of religion in the home and they generally tend to invite on their programs, in one role or another, religious leaders of their communities. It was in the capacity of Minister of the Week that I had the exciting pleasure of taking part in the most widely known of all women's shows, *The Home Show*, on the NBC-TV network. It is estimated that each day this program reaches some nine million homes.

If you have watched the show you know its salient features. It is set around a great circle of lighted glass floor. Several cameras, including one mounted on a tremendous hydraulic boom fastened to the center of the ceiling over the circle, scamper and probe about the rim as successive stages of the show unfold the sewing expert, the fashion expert, the interesting personality, and story for the day. Inserted sometimes in the show, is also a filmed salute to a city or town in the USA. Welding it together and giving it the priceless ingredient that makes it "home," interesting, and thoroughly enjoyable, is the charming woman's personality of *The Home Show*, Arlene Francis.

We always wonder, especially when there are so many accounts of what the famous of stage, screen, and TV really are like, if the persons we think we see on the TV screen are the real persons or, are they artificial creations manufactured for our entertainment. It has been my conviction that on TV, at least, we know the real person. TV is so close and so intimate that all the subliminal communications that run between people in personal contact, the expression of the eyes, the movement of the body, the gestures of the hands, the hesitations that mirror thought, come through.

Arlene Francis certainly upholds



HOME SHOW hostess, Arlene Francis, welcomes the Rev. Dana F. Kennedy of the Promotion Department's Radio and Television Division

my feelings about this. She is widely admired and liked by those who know her only via the TV Screen. I was, at times, within a few yards of her when she was on camera, and I had the chance to see with one eye, so to speak, the image on the monitor's screen and, with the other eye, the real person in the bright glare of the lights, and in the midst of the ordered turmoil of cameras, props, and people. She is the same person either way. It is true that on camera she, as does everyone else, pushes a little harder than in normal conversation, for that is the nature of the medium, but it is only an accentuation of the off-camera person. She is liked on TV because, on or off TV, she is by nature, an alert, interesting and interested, charming, and thoroughly delightful person.

The show goes on every weekday for an hour. It beggars description in a brief space, to tell of the literally weeks of planning it takes to ready each show, the crews of production people, the carpenters, the prop makers, the cameramen, the lighting men, the directors and floor men, and the performers, and so on, it seems almost ad infinitum, who are involved in the brief hour of entertainment you see on the screen. Suffice it that hundreds of man hours, thousands and thousands of dollars, creative talent, and most necessary, though seldom considered by viewers, a great capacity to work together as a team in a most harassed

## House of Bishops

continued from page 9

thirds of the chaplains on active duty were opposed to the election of an Armed Forces bishop.

The resignation of the Rt. Rev. Norman S. Binsted, Missionary Bishop of the Philippines since 1940 and previously Missionary Bishop of the Tohoku, Japan, was accepted, effective March 1. Bishop Binsted, who sacrificed his health during the Japanese occupation, was taken ill while in India this past September with the delegation to the Church of South India (page 14). The Rt. Rev. Lyman C. Ogilby, Suffragan, will serve until a successor is elected.

Other business of the House included a report on the visit to the Church of South India by the Rt. Rev. Arthur C. Lichtenberger, Bishop of Missouri; a decision not to ask for any changes in the marriage canons, last amended in 1946 to allow appeal to the bishop for persons desiring remarriage; and a closed discussion on race relations in the Church. A statement on integration will be released at a later date, as well as a statement of the Church's position on spiritual healing.

In addition to the business session, the five-day meeting included a quiet day with meditations conducted by the Most Rev. Philip Carrington, Archbishop of Quebec, for the bishops and by the Very Rev. Lawrence Rose, dean of General Seminary for their wives. Strengthened by corporate worship, warmed by reunion with their fellow bishops, and stimulated by reports and discussion of common problems, the bishops of the Church left Pocono Manor.

and hectic field, all focus on one goal, to bring Arlene Francis' personality and the personalities of those on the show with her into your home.

Of course! God speaks through people. TV, unknowingly perhaps, recognizes this completely. I think, too, that through their own persons, Arlene Francis, and the many local TV woman personalities do much to bring human goodness into America's homes. Admittedly, this is not enough to satisfy the Church's need in use of TV, but it certainly helps provide part of the foundation on which we build.

## Music to Your Ears

continued from page 4

Power Biggs and an ensemble of trumpets, trombones, bassoon, and timpani under the direction of the redoubtable Roger Voisin. Satisfying as are Pezel, the Gabrielis, and the other composers of tower music, old Johann Sebastian Bach tops them all, at least to these ears.

In our day there has been a revival of interest in composing for brass choir. The first fruits thereof are to be found on a recent Unicorn release which filled me with glee. *Modern Age of Brass* (Unicorn 1031) was magnificently recorded in the Kresge Auditorium at M. I. T. by Mr. Voisin and his players. The disc contains contemporary works by Dahl, Hindemith, Berezowski, and Sanders. I found all of it rewarding, but was particularly charmed by a little "Lullaby" for solo tuba by Berezowski, and by the Hindemith work, called "Morgenmusik." This work was written, as its title sug-

## CHURCHMEN IN THE NEWS

- The Rev. GEORGE C. BARTTER, senior priest of the Episcopal Church in the Philippines died in Baguio a few days after his eightieth birthday. A native of Maidstone, Kent, England, Mr. Bartter came to the Philippines in 1906, was ordained to the priesthood by the Rt. Rev. Charles Henry Brent in 1908, and served as priest in charge of the Church of the Resurrection, Baguio, 1924 to 1946.
- Imprisoned for four years by the Chinese communists, the Rt. Rev. KIMBER DEN, former Bishop of Chekiang, has been released and "publicly exonerated," according to a report received by Religious News Service.
- The Rt. Rev. R. BLAND MITCHELL has retired as eighth Bishop of Arkansas and is succeeded by his coadjutor, the Rt. Rev. Robert R. Brown.
- Church World Service, relief arm of the National Council of Churches, has selected the Rev. RALPH C. LASHER of New Brunswick, N. J., to co-ordinate activities of all Protestant, Episcopal, and Orthodox chaplains serving Hungarian refugees at Camp Kilmer receiving station.
- The Rev. WILLIAM W. MANROSS has accepted an appointment as li-

continued on page 27



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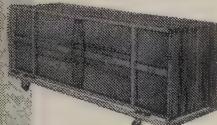
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Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

ALMIGHTY and everlasting God, Who has made known the Incarnation of Thy Son by the bright shining of a star, which, when the wise men beheld, they presented costly gifts and adored Thy majesty; grant that the star of Thy Righteousness may always shine into our hearts, and that, as our treasure, we may give ourselves and all we possess to Thy service; through Jesus Christ our Lord. Amen.

GELASIAN SACRAMENTARY A.D. 494

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

O GOD, Who didst manifest Thy only begotten Son to the Gentiles, and has commanded Thy Church to preach the Gospel to every creature, bless all Thy servants who are laboring for Thee in distant lands. Have compassion upon the heathen and upon all who know Thee not. Lead them by Thy Holy Spirit to Him Who is the Light of the world, that walking in this light they may at length attain to the light of everlasting life; through Jesus Christ our Lord. Amen.

ROBERT NELSON, A.D. 1665

Through Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

ALMIGHTY God, who has poured upon us the new light of thine incarnate Word; grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. Amen.

COLLECT FOR THE SECOND SUNDAY AFTER CHRISTMAS DAY

Edited by the Rev. ROBERT N. RODENMAYER, S.T.D.

### Australian Churchmen Visit Church in China

A DELEGATION of eight Australian Churchmen visited China this fall where they travelled ten thousand miles as the guests of the Chung Hua Sheng Hui (Holy Catholic Church in China). It was the first representative group of religious leaders from outside the Iron Curtain to visit China since the communists took over the country in 1949.

The delegation was led by the Most Rev. Howard W. K. Mowll, Primate of the Church of England in

Australia and Tasmania, Archbishop of Sydney, and Metropolitan of the Province of New South Wales. Archbishop Mowll was a bishop of the Chinese Church for more than ten years before coming to Australia in 1933.

Other members of the delegation included the Archbishop of Perth, the Bishops of Tasmania and Rockhampton, the principal of Moore College in Sydney, the secretary of the British and Foreign Bible Society, the managing director of the Anglican News Service, and Mrs. Mowll.

## Read a Book

continued from page 1

can thank God for Bishop Fleming's life and work and all his ministry meant to the Church in Canada. We are glad he wrote this book. It is the moving and interesting story of a man whose life and ministry made a great contribution to the life of the Anglican Church of Canada and to the nation. It is the life that was lived and a story that is told in the finest tradition of the Church's missionary enterprise.

It is inevitable that such a book should invite comment and some correction. It is no criticism of the book itself that the map found in the front and back covers is totally inadequate. It lacks the detailed information the reader must have if he is to follow the author on his missionary journeys, particularly as he travels from village to village along the south coast of Baffin Land.

The index is hardly complete. It is helpful, but one looks in vain for the familiar names mentioned in the story but missing from the index.

The author ventures on thin ice when he lays claim to be "the first" in several matters. On page 223, in concluding the very interesting account of his visit to the Eskimos on Foxe Channel, he says, "to be the first white man ever to return from Foxe Channel had been an exciting experience, etc." Leaving aside the possible visits to this region of the Norsemen, of whose wanderings we have no recorded history, we cannot overlook the many visits made to this area over a period of more than three hundred years by bold navigators in their search for a northwest passage.

Among them was Martin Frobisher in the late sixteenth century, who is mentioned by the good Bishop, as well as many known, and many more unknown traders and trappers and whalers. As one stands on a lonely hill top, or camps on some bleak shore, he is apt to fall into the trap of believing he is the first white man ever to have visited that particular spot. All too often such first arrivals have been saddened by indubitable signs that white men had camped there before. It is a risky claim.

Again, on page 311, "This was the first time in history that a bishop in the Arctic had been photographed in

his robes and with his congregation under the midnight sun!" One suspects that many photographs could be found showing Bishop Stringer, or Bishop Rowe in their robes in the Arctic with a congregation under the midnight sun. These claims to be the first detract nothing from the interest or the value of the book, but they should not pass without comment.

## Churchmen in the News

continued from page 25

brarian and member of the faculty of the Philadelphia Divinity School. He will be succeeded as librarian of the Church Historical Society by Frederick L. Chenery, who will also continue as librarian of the Episcopal Theological Seminary of the Southwest.

• The Rev. ALEXANDER JURISSON, Resource Secretary for the Committee on World Relief and Church Cooperation, left on December 5, 1956, for a two-month trip to refugee camps in Austria. He is a member of a three-man team of clergymen chosen by Church World Service to interview refugees seeking resettlement in the United States.

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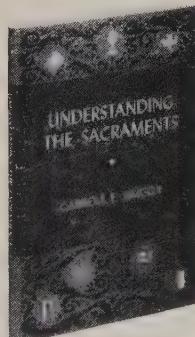


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## Family Men, All

continued from page 20

provide it rent free and receive returns in such intangibles as gratitude and loyalty.

The lucky family now residing in the Florida house, its first occupants, needless to say, are from the Diocese of Florida.

The rest of Sewanee's student families are scattered from one end

of the mountain to the other, even as far as Cowan, five miles down in the valley. For a large percentage of the married students, travel time must be fitted into the schedule.

Time or no time, however, the work somehow seems to get done. Perhaps the married men, many of whom are veterans of the armed forces, know how to organize their days. At any rate, they have time left over from chapel, classes, study, jobs, and family, to devote to missions and extracurricular activities.

Little St. Mark's is representative of the mission service being performed by Sewanee seminarians. Lying peacefully on top of the mountain, a center for the Negro community of Sewanee, it is surrounded by the homes, the school, and the social club of its people. St. Mark's is ministered to by four seminarians. All are married. The priest-in-charge is the Rev. Vesper O. Ward, Professor of Christian Education and Homiletics on the seminary faculty. The seminarians' activities include conducting evensong on Sundays (at which they take turns preaching), church school on Sunday morning, and Young Peoples' Fellowship and compline on Monday evening. They do some parish calling, particularly on the sick, and publish a weekly mimeographed bulletin which is mailed to all the mission families. Last year they organized and supervised the construction of a concrete basketball halfcourt, doing much of the work themselves, and this year they are helping to start a mission basketball team.

The busiest extracurricular organization of the seminary is St. Luke's Society, composed of all the seminarians. The society promotes an active social program throughout the year and sponsors a far reaching mission effort. Under its shepherding, five or six outstanding speakers are brought to the School of Theology during the course of the academic year, and it takes charge of St. Luke's Day, the annual seminary homecoming celebration. Its president this year, as last, is a married man.

The seminarians' extracurricular activity best known around the university is their intramural athletic participation. The Fighting Theologians are feared and respected for the spirit and excellence of their athletic

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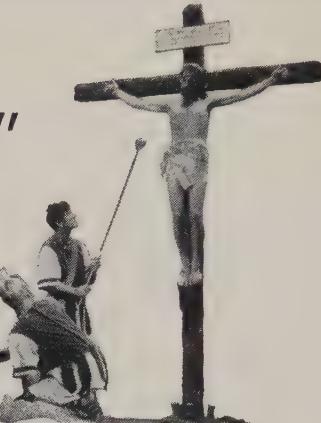
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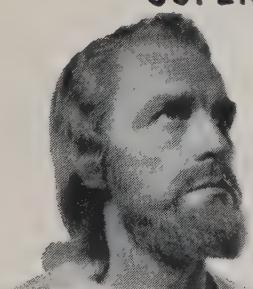
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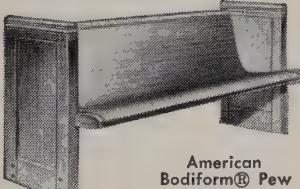
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teams. Last year in the overall intramural competition they finished second in the league, which numbers nine fraternities, the Independents, and the Theologs. Despite their advanced years, married men form the backbone of most of the Theolog teams; the first string volleyball and basketball lineups, for example, are composed entirely of married men and are among the best in the league. Other teams have it in for the Spooks, as the Theologs are called, and take great delight in beating them, either because the Theologs are so old, or because they fight so hard, or perhaps because it is rumored that their secret cheer is, "All the way, Jahweh."

## The Church Needs Women College Graduates

Do you know a young woman about to graduate from college who is interested in church work? Apprenticeship training is offered in parish work, college work, rural work, social work, and teaching in the United States and overseas. Through the program directed by the National Council's Committee on Recruiting (FORTH, November, page 10), women college graduates may enter one to two years of supervised parish work, giving them an opportunity to test their vocations while performing worthwhile service.

Short summer courses are offered to prepare for the apprenticeships. Candidates do not apply for full graduate training until toward the end of the apprenticeship period.

The Church needs trained workers. Especially in the areas of Christian education, the shortage promises to reach fantastic proportions within the next five years. This past academic year the church graduate training centers for women, St. Margaret's House in Berkeley, Calif., and Windham House in New York City, graduated less than fifteen women trained to be college workers, directors of Christian education, and missionary teachers. There were more than one hundred positions available for these graduates. The apprenticeship program is designed to help young college graduates see the opportunities for service in the Church at the same time it helps to meet the current shortage of trained workers.

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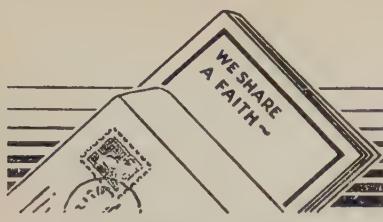
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**India Fact-Finders**

continued from page 15

wrong with institutions conducted by other groups. Only fanatic nationalists would suggest that the government take over all the Christian schools, colleges, hospitals and other such projects, for it has neither the funds nor skilled personnel to replace the missionaries.

A fourth important curb on the nationalist fervor is the concept of tolerance which Hindus consider one of the great expressions of their religion. In some parts of India Hindu temples and Christian churches stand side by side, separated only by a compound wall, and Hindus like to repeat a claim that their record shows that there has never been a single instance of persecution of Christians by any Hindu ruler in India.

Nevertheless, Christian leaders, Indian and foreign, are keenly aware that one of the corollaries of independence is a deepening sensitivity to anything that reminds the new nation of western colonization. Except for the Syrian and Mar Thoma Churches, it is almost impossible for the Church to disassociate itself in the minds of Indians from Western influence. The Suez crisis has sharpened this anti-westernism, and Christians know that the nationalist movement may at any time gain control of the government. Consequently Christian Churchmen have re-examined their position and have agreed on certain goals.

Churches must speed up as much as possible the present policy of developing Indian leadership to replace the leadership of foreign missionaries. They must place the administrative control of the Church in Indian hands as quickly as it can be transferred, so that Indians will be free to express their Christian faith in more definitely Oriental and Indian ways within the corporate life of the Church—in architecture, liturgy, and customs. When missionaries are sent, the Church must send only men and women of first-ranking calibre. As a rule they should be people of special skills who can make a particular contribution to Christian work in Indian life.

These policies are not new, but

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have been followed by the older and larger Churches for years. In spite of them, the number of missionaries in India has increased since independence was declared in 1947. Most of them have come from the groups often called "fringe sects," Holiness, Pentecostal, and similar organizations. Their zeal for evangelism, not only among non-Christians but members of established Churches, has brought the whole Church into disrepute with Indians who do not understand the differences between the various Christian groups. Practically every Christian leader with whom we talked emphasized the fact that missionaries sent from the United States should have as their primary purpose only that of serving India and Indians, not evangelizing. They are skeptical of the "mass evangelism" of the past that resulted simply in baptized Hindus who embraced Christianity for material benefit, not knowing what it meant. They feel that the spirit of Christ speaks louder in a life of humble service than in any words spoken from a pulpit. The average Hindu recoils if an effort is made to convert him, but he respects a person living a life of vital service and more often than not seeks to find the spirit that motivates such a person.

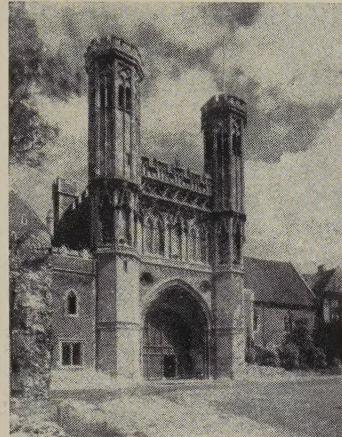
Steeped in background as we were, we decided to visit Agra and the Taj Mahal before getting on with our journey south. We rented a Plymouth and set out on what proved to be a hair-raising ride behind a Sikh driver who raced along the road as if morally bound to break the existing speed record for the one hundred and twenty mile trip.

One of the phenomena of India is that roads are a kind of free-for-all playground for all God's creatures—calves, bullocks, sheep, goats, camels individually and in herds, pigs, boars, and monkeys wander uninhibitedly down the highways.

I had heard that animals were given undisputed right of way in India, but no one had told me about the innumerable bicycles. There were individual bicycles, bicycles pulling carriages or carts, motor bicycles, bicycles with whole families riding on them. In addition, of

*continued on page 32*

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## India Fact-Finders

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course, there were countless pedestrians, women dressed in saris, men in dhotis, children in next to nothing or nothing at all. None of this deterred our Sikh—he honked them all off the road without lessening his speed for a second. If they failed to scamper at the first honk, he honked until they did. If a car was coming in the opposite direction he hurtled toward it at top speed. The other car, generally driven by an equally mileage-mad Sikh, would come at us at the same rate, neither giving an inch until the last minute when each would swerve to the left, barely missing a head-on collision.

There was a haze over the moon when we arrived at Agra, and it seemed as if the Taj Mahal was illuminated by candlelight, a balm to our jaded nerves. Next morning, in prescribed tourist fashion, we rose to see the incomparable tomb in the light of the rising sun, then prayerfully climbed into our Plymouth to be dashed pell-mell to the famous deserted city of Fatehpur-Sikri. On the way back we elected to stop in the town of Mathura, birthplace of Krishna and held by Hindus to be one of the oldest and most sacred cities in India.

To reach the holy Vishram Ghat, where pilgrims bathe in the sacred waters of the Jumna River, we had to drive about a mile and a half down a long narrow street just wide enough for our car and a bullock cart to pass. Bordering it were ten-foot-square stalls packed with Indians who were shrilly vending nuts, Coca-Cola, saris, meats, vegetables, cake, candy, all black with flies and other insects. We were in the midst of a roaring sea of human life, surging, vari-colored, odorous, frightening in its unbelievable vastness. It was an unforgettable plunge into India.

BISHOPS played hide and seek with one another in the photograph illustrating the late Bishop Keeler's article on the Spanish Reformed Church, page 24 of the November, 1956, issue of FORTH. Bishop Mallett is at the left, and next to him is the Bishop of Meath.

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